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HOLINESS TO THE LORD.



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JETHRO MEETING MOSES.

FROM the dress and appearance of the persons in this engraving we can readily imagine that it is a scene in a foreign land. It must also be a warm country, for all are barefoot with the exception of the lady, who wears sandals. The tents in the distance indicate an encampment. We expect many of our little readers who are familiar with Bible history could guess what the scene is intended to represent. It is the

bulrushes in the Nile, he was found by Pharaoh's daughter, who adopted him as her son. He became a great man among the Egyptians. Stephen says, in the discourse which he delivered when he was martyred, that "Moses was learned in all the wisdom of the Egyptians, and was mighty in works and in deeds." But he never forgot his Hebrew parentage, and his sympathies were with that race, who were slaves in



meeting of Jethro and Moses. The lady is the wife, and the two boys are the children of Moses.

Many of our readers will remember the circumstance, but as there are many of our little folks growing up who probably have never heard it, we shall relate it to them.

Moses was brought up in Egypt in the royal family. He was a Hebrew by birth, but his mother having hid him among

his day to the Egyptians. When he was about forty years of age he happened to see an Egyptian beating a Hebrew. He killed the Egyptian and hid him in the sand. Shortly afterwards he saw two Hebrews contending, and because he remonstrated with the one that was in the wrong, he asked Moses if he intended to kill him as he had killed the Egyptian. Moses thought better after this to leave Egypt because Pharaoh

sought to kill him. He went into the land of Midian, where he formed the acquaintance of Jethro, who was priest of Midian. He married one of his daughters, named Zipporah. Jethro was a servant of the Lord and held the priesthood, to which he ordained Moses.

Moses was called by the Lord to deliver Israel out of Egypt, and after he went down to Egypt he sent his wife and sons back to Jethro, his father-in-law. His sons' names were Gershom and Eliezer. After Israel was delivered and had crossed the Red Sea, they came into the neighborhood where Jethro lived, and he, hearing of all that the Lord had done for Moses and for Israel, took Zipporah and the two boys and went to the camp of Israel. This is the meeting which the artist has attempted to depict in the engraving.

The Bible tells us that Moses went out to meet Jethro, and did obeisance and kissed him. No doubt the meeting was a very happy one. Happy for Moses to meet his wife and his sons and the man who had ordained him to the priesthood, and happy for them to see a husband, father and son-in-law of such great dignity. While with Jethro he had kept his flocks as herdsman, but now how different his position! He was the head of a great nation. He had been the means in the hands of the Lord of breaking the yoke of bondage, and bringing them out of slavery into freedom.

Jethro stopped with Moses some little time, and he gave Moses some excellent counsel about organizing the people. Moses had too great labor resting upon him, and his father-in-law saw that it would wear both him and the people out the way he did business in judging matters among them; therefore he suggested that he should select wise men, and set them as judges of all minor matters among the people and he then could have time to judge the weightier difficulties. Moses saw that the counsel was good and adopted it. Then his father-in-law left his daughter and grandchildren with Moses, and returned home to his own land.

EARLY EXPERIENCE OF AN EIDER

BY D. M. S.

(Continued.)

WITH what rapturous joy the word "land ahoy" comes to the homeward bound mariner, and the sea-sick immigrant on board a ship, after having been tossed about for weeks, as we were, on the bosom of the deep.

Everybody was elate, and ran on deck at the word "land ahoy," from the sailor on watch at the mast head. All eyes were directed along the horizon to see the land. The captain scanned it through his spyglass and pronounced it the low broken coast at the mouth of the Mississippi River which empties its white muddy waters into the Gulf of Mexico, and is seen for miles away out in the ocean, in contrast with the dark blue waters of the gulf.

Many were the expressions of joy and gratitude uttered by all. But I stood, wrapped in thought, contemplating the new world before me, the land of Zion, blessed above all other lands, whereon the Lord's house was being established by holy apostles and prophets, some of whom had already sealed their testimony with their blood, and brought salvation to a perishing world.

The weather was lovely, a gentle breeze swelled the sails as the ship neared the shore. The pilot came on board to direct the course of the ship over the sand bar at the mouth of the river, where a steam boat hitched on and towed us up the

great Father of Waters, the far famed Mississippi, which drains a valley or basin said to contain 1,100,000 square miles, about one seventh part of the North American Continent, and is 4,400 miles long from its utmost source, the head waters of the Missouri.

Next morning, November 23rd, as I told you in my last chapter, we landed at New Orleans, the commercial metropolis of the State of Louisiana, which has a population of 191,000. This city was founded by the French in the year 1717, on a wide, level tract of land near a curve of the river, about one hundred and twenty miles from its mouth, and fronting to the river in the form of a crescent. It is sometimes called the "Crécent City." It is beautifully constructed, but the ground on which it is built is so wet and spongy that none of the houses have cellars. The surface of the river at high water is from two to four feet above the level of the city. To save it from being overflowed in high water a levee or embankment, from five to twenty-five feet in height, has been raised for about one hundred miles along the river. New Orleans is very sickly during the summer months, and many of the inhabitants migrate to healthier parts during the sickly season. Yet this place is the grand emporium for all the vast region traversed by the Mississippi and its tributaries.

All was confusion and bustle when we landed. Hotel runners besieged the ship, friends of the sailors came to greet them with "welcome home," men came to do business with the captain, and a motley crowd of wharf loafers came on board defaming each other and profaning the name of the Deity until my spirit was grieved within me, and I longed to be away from such a wicked place. But how to get away and what to do were questions I could not answer, as I was without friends or money. The sailors pressed me to go on shore to get dinner with them. After dinner they went to drinking and some of them got drunk and went to fighting. I concluded there was no society for a Latter-day Saint, with them, and returned to the ship. Everybody had left but the captain and first mate, who were talking in the cabin. I went below in the sailors' cabin where no one would see or hear me but God, and poured out my soul in prayer that He would direct me aright. Something whispered to me, "Go to the captain and he will befriend you." I went as directed in full faith that all would be right. As I approached the cabin door the captain said:

"Scotie, what can I do for you?"

In reply I said, "Captain, I am here without friends and means and without a change of clothing, and these I have are shabby. I want to go to work so as to get some means to buy new clothes and take me on to my friends in Nauvoo, Illinois. Can you recommend me where I will get work?"

The captain turned to the mate and said, "How did this young man behave during the passage? Is he a good hand?"

"I have no fault to find with him," said the mate.

"Well then," said the captain, addressing himself to me, "you had better return with us: I want a cabin boy who knows how to behave, and I think you will fill the bill."

I thanked him kindly for his offer, but said I wished to go on to my friends. "Well," said he, "if you are determined to go, go at once; this city is no place for a young man like you." "But," said he, "you must have some good clothes."

Suiting the action to the word, he took his hat and told me to go with him. We went to a clothing store, where he bought me a new suit of clothes, a hat, two white shirts, a pair of shoes, and gave me two five dollar gold pieces to pay my fare up the river.

I returned to the ship, washed and dressed, and went out with the steward to the market.

Everything was new to me, I felt that I was very "green" and ignorant in regard to the manners and customs of the country, and I confess I am ignorant yet; and see, to-day, as much need of learning as I did then; yet there are a great many wicked and filthy habits I never want to learn by experience.

I had never seen a negro nor an Indian until I landed in America. The steamboats reminded me of Noah's ark, but the strangest thing was to see a man driving cattle hitched to a wagon. I thought that was cruel, but I have learned more about it since then. There seemed to be no end to the fruit and vegetables in the market, and many things I had never seen in Scotland, such as squashes, pumpkins, watermelons and tomatoes. I thought the latter were the finest fruit I ever saw, and must be good to eat; so I bought a pickayune's worth (the smallest coin then in circulation in New Orleans, and valued at six and a quarter cents). I tasted one and spit it out as if it had been poison. The steward saw me and smiled, saying, "You never ate any tomatoes before!" "No," said I, "and I don't think I shall ever eat any again!" but I have changed my mind, long since; now I like tomatoes.

I remained in New Orleans two days and I shall never forget the sights, especially the sale of negroes under the hammer, they were sold just as horses or cattle are sold at auction sales. I thought surely God did not approve of selling the souls of men. To me it was all wrong, although I had no doubt the traditions of many led them to think it was right. However, they professed to believe the Bible, and I could not reconcile their actions with that precept which says "Do unto others as you would have them do unto you."

I took passage on a steamboat for St. Louis on the 25th of November, and went up the river as far as Memphis, in Tennessee, where the cargo and passengers were discharged, the river being frozen over above so as to stop all traffic by water, and, as there were no railroads then in this part of the country. I remained in Memphis all winter, working as the Lord opened my way.

(To be Continued.)

BREVITY.—Talk to the point, and stop when you have reached it. The faculty some possess of making one idea cover a quire of paper, is not good for much. Be comprehensive in all you say or write. To fill a volume upon nothing is a credit to nobody; though Lord Chesterfield wrote a very clever poem upon nothing. There are men who get one idea into their heads, and but one, and they make the most of it. You can see it, and almost feel it, when in their presence. On all occasions it is produced, till it is worn as thin as charity. They remind one of a twenty-four pounder discharged at a humming-bird. You hear a tremendous noise, see a volume of smoke, but you look in vain for the effects. The bird is scattered to atoms. Just so with the idea. It is enveloped in a cloud, and lost amid the rumblings of words and flourishes. Short letters, sermons, speeches, and paragraphs, are favorites with us. Commend us to the young man who wrote to his father: "Dear sir, I am going to be married;" and also to the old gentleman who replied: "Dear son, go ahead." Such are the men for action. They do more than they say. The half is not told in their cases. They are worth their weight in gold for every purpose in life. Reader, be short; and we will be short with the advice.

THE BOOK OF MORMON.

BY DANIEL TYLER.

In introducing a few of the evidences in favor of the Book of Mormon I will say that although I give full credence to the validity of the Bible, so far as correctly translated and free from change since its original writing, yet, when our religious friends ask us to prove the divinity of the Book of Mormon from the sacred scriptures they require more than was given to establish the truth of any book in the old or new testament: for the writer of no one of those books ever pretended that his book had been foretold by any previous prophet. Hence, any scriptural evidence produced will be that much more than any former revelation can boast of. Every inspired prophet came with, "Thus saith the Lord," and the people were required to receive their testimonies and obey their mandates or suffer the wrath of an offended God. They had the same chance to know for themselves that the inspired Seers had. If they neglected to inquire of the Lord, He held them responsible for not obeying His commands. I understand it to be so now. I will, however, quote a few passages from the Bible which point to the coming forth of such a work.

One of the most pointed passages that occurs to my mind is the twenty-ninth chapter of Isaiah. He speaks in the first verse of two Arels. The first of these should offer sacrifices; but the prophet shows that both should be brought down. One was Jerusalem, "where David dwelt;" the second somewhere else. In the eighth verse he speaks of Zion as being on the land of the second Ariel. As to where the land of Zion is situated this same prophet tells us in the eighteenth chapter. In the first verse he speaks of a land from Jerusalem, beyond the rivers of Ethiopia. The first land after passing Ethiopia from Jerusalem is America. While still speaking of this same land, in the seventh, or last verse, he speaks of a people who had been scattered and peeled, bringing a present "to the place of the name of the Lord of hosts, the mount Zion." The whole chapter undoubtedly, refers to the land mentioned in the first verse, which, as my young readers can easily discover by tracing the lines on the map, could be no other than our own continent. Not only because of its being beyond Ethiopia from Jerusalem, but because it was to shadow with wings. The shape of North and South America is that of a fowl's wings. This you will see by looking at the map. But the great boast of our nation is the emblem of the wide spread wings of the eagle upon our national flag. Wherever that waves those wings cast their shadow. As to whether the city of Zion should be in North or South America I do not recollect that this prophet informs us; but Joseph Smith, who was a greater prophet than Isaiah, located it in Jackson County, Missouri, in North America. David also in one of his psalms, says: "Beautiful for situation is Mount Zion, the city of the great king, in the sides of the north." Where the Centre Stake of Zion is located is one of the most beautiful sites on the continent. So say those who are posted on the subject.

The people spoken of in the chapter first quoted, and those referred to in the 18th chapter of Isaiah who were trodden down, etc., undoubtedly are the same, as both give a detailed account of a people who once were great, then brought down, and subsequently raised by a divine dispensation from

heaven. This divine revelation is called an insight in the 5th verse of the 18th chapter just quoted, and all the inhabitants of the world are called upon to notice that it is God's work. In the 14th chapter of Revelations and 6th verse, it is called the everlasting gospel, and all nations, kindreds, tongues and people are called upon to fear God and give glory to Him. This was to be communicated by an angel flying in the midst of heaven. The three witnesses to the Book of Mormon tell us that an angel came down from heaven and brought the plates which contained the Book of Mormon. The Lord, in a revelation to Joseph Smith, says that book contains the fullness of the everlasting gospel, or to use the Lord's own words, "the fullness of my gospel," which means the same thing.

We will now return to the 29th chapter of Isaiah and see what more he says about this second Ariel. In the 4th verse he tells that people, they shall be brought down. From this it would appear that they had been lifted up. By reading the Book of Mormon you will find that at one time the forefathers of the Lamanites, whom we call the American Indians, were an enlightened people, and were lifted up in pride and wickedness. Who that looks upon them now will not say that they have been "brought down" about as low as humanity ever gets. The prophet tells us in the same verse that, after they were brought down, they should "speak out of the ground." He says also that their speech should be as of one that had a familiar spirit. How should their speech be as one that had a familiar spirit? To me this is plain. Familiar spirits in those days spoke or were seen coming up out of the ground, their voice was to do the same thing, and as if to confirm this view, the term ground and dust are each used twice, making four times in the same verse. The word familiar may also refer to the plainness of the language, and doubtless does, as he (the prophet) was very particular to impress the idea of the familiarity of their speech. The Book of Mormon contains the words or speech of a people who were brought down, whose remains moulder in the dust, and it speaks in a very plain, familiar language.

(To be Continued.)

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

IT was after ten o'clock in the evening when our young missionary reached Jersey City which is separated from New York City by North River. A gentleman, whose acquaintance he had made on the train, led the way to the ferry, and in a few minutes ELDER C. found himself at the foot of Barclay St., and very much in doubt about which way to go. His funds were very few, yet he decided to put up at a first class hotel, knowing that it is often cheaper in the long run, and always safer to put up at a first class house in a large city than to risk a second or third rate one. He had reason to believe that a gentleman of his acquaintance from Salt Lake City was staying at the Metropolitan in Broadway. The gentleman whom he had met in the cars was going as far as Broadway, and they walked along together conversing pleasantly. At length they reached that famous thoroughfare, one of the most famous in the world, and the gentleman directed him to

the Metropolitan, where he had decided to put up. Bidding the gentleman good night, he turned up the street.

It was now near midnight and the great street was nearly deserted, and only dimly lighted with the gas street lamps. At first no one was in sight but he had not gone far before he was suddenly confronted by a couple of vile females, one of whom was drunk. They had evidently purposely turned a corner just in time to confront him. One of them made a motion as if she would take the large traveling cape which he carried on his arm, at the same time inviting him to accompany her. Unsophisticated as he was, he knew instantly what they were, and stepping quickly aside he hurried on, leaving them to pounce on other victims. He had gone but a short distance when he passed another "night-walker" sitting in a doorway, who hailed him, but he paid no heed to her. He had heard so much of New York, that he had anticipated great pleasure in seeing the great city. But here he was on her most famous thoroughfare, and a ten minutes' walk, with its incidents, had served to fill him with horror and disgust at the great wickedness with which he was surrounded, for before reaching his hotel he saw at least a dozen vile women, besides the three who had hailed him, each on the alert for victims. Thus ELDER C., within the space of a few minutes, had personally seen evidences of so much wickedness as to impress him with the dreadfully immoral condition of the city. And yet New York calls itself a Christian city! He at length reached the hotel, his bosom filled with loathing and disgust at the wickedness of the city, and contempt for its much wanted Christianity, that winks at such corruption. He was overjoyed at meeting, not only with his acquaintances, but with one of the Twelve Apostles, who was stopping at the hotel. He conversed with them till a late hour and then retired.

The next day he went to Brooklyn to see a young Elder who had just arrived there on a mission. Together they spent a week in New York and Brooklyn, and then attended a meeting of a branch of the Church in Williamsburgh, which is near Brooklyn, at which ELDER C. preached on the subject of new revelation, his companion simply hearing a short testimony to the truth. A reporter of a New York paper was present, and the next day an extravagant article appeared about the meeting, in which ELDER C. was termed "the distinguished prophet from Salt Lake." Though it is the privilege of the Elders of this Church to prophesy to the people when they go on missions, it seemed very odd to ELDER C., mere youth as he was, to be termed a "distinguished prophet," but the papers print news in as sensational a manner as possible, and the reporter's imagination helped him to write the article so.

At length, on the evening of the last day in January, our young missionary found himself on board a magnificent steamer, bound from New York to Boston, at which latter place he expected to meet a fellow Elder who was to be his future companion. The steamer was furnished like a palace, and to ELDER C. who had seen no such magnificence among his native mountains, it seemed almost fairy-like.

He completed the latter portion of his journey by rail, and just as day was breaking he found himself in a depot in Boston, among a most bewildering crowd and din. He managed to find his way into the street, and then commenced his difficulties. He wanted to go to 37 Cornhill, but whether it was a street, a square, a court or what kind of a place it was he had no idea. He made frequent enquiries but how dreadfully crooked and intricate the streets were!

At length he reached "Cornhill," finding it to be simply a short street in the busiest part of Boston. He quickly found No 37, but at that early hour stores were all closed. So he stepped into a hotel near by and waited till No 37 opened, when he learned that the man he was looking for had moved to another part of the city. His difficulties in finding Cornhill were again experienced, but he at length found the right place, only to be informed that the Elder whom he expected to meet was out of town in a village called Northbridge. At this he concluded to find and remain a few days with a relative who lived in suburb of Boston, and in the meantime write to Elder S. at Northbridge. He bought a morning paper and then took a car for the place where his relative, a lady, lived. While riding in the car he read a telegram in the paper, dated New York, announcing that "ELDER C. of Salt Lake City was on his way to Boston to establish a mission there, after preaching in Williamsburgh, New York." A reporter had learned of his destination and object and had telegraphed it to a Boston paper.

(To be Continued.)

SUNDAY LESSONS. FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LVI.

Q.—As the Saints removed to Commerce, which was afterwards called Nauvoo, what was their condition?

A.—Many of them were sick, being crowded together mostly in tents.

Q.—Did the prophet Joseph escape sickness at this time?

A.—No, he was confined to his house for several days.

Q.—What took place when he was able to get up and walk around?

A.—He went about visiting the sick and commanding them to be healed, in the name of the Lord Jesus Christ.

Q.—What was the result?

A.—All that he visited were restored to health.

Q.—Where did he go after healing the sick in Nauvoo?

A.—Across the river to Montrose.

Q.—Whom did Joseph call upon to go with him and assist in healing the sick?

A.—Heber C. Kimball, Brigham Young, W. Woodruff, John Taylor and Orson Pratt.

Q.—Had the brethren power in themselves to heal the sick and make them well?

A.—No, they only acted as servants of God, and God honored their faith in Him.

Q.—On what day were all these sick Saints healed by the power of God through His servants?

A.—On the 22nd of July, 1839.

Q.—Were these remarkable cases of healing called miracles?

A.—Yes; because none but God could perform them.

Q.—What important event took place shortly after this?

A.—On the 20th of December, Elders John Taylor and W. Woodruff, also Bro. Turley, sailed from New York on a mission to England.

Q.—How did they obtain money to pay their passage across the ocean?

A.—The Lord in His providence raised it for them, in a very miraculous way.

Q.—When did they arrive in Liverpool?

A.—On the 11th day of January, 1843.

A BRIER is a brier, though it be in a paradise; and a lily is a lily, though it grow in a wilderness.

Questions and Answers ON THE BOOK OF MORMON.

LESSON CXXVII.

Q.—Who was the successor of Levi?

A.—His son Corom.

Q.—During what reign did the prophets appear?

A.—In the reign of Com, to whom they fled for protection from the people.

Q.—During the next reign what occurred?

A.—A great war commenced between the king and his brother, and the latter caused the prophets to be put to death.

Q.—In whose reign did the prophet Ether come forth?

A.—In the reign of Coriantumr.

Q.—How were the warnings of Ether received by the people?

A.—They were rejected and he was forced to hide himself to escape death.

Q.—Who led a rebellion against the king, and what success did he have?

A.—Shared; he first took the king captive, and his sons rescued him; then three great battles were fought, in the last of which Shared was slain.

Q.—Was Coriantumr's reign a peaceful one after this?

A.—No; the brother of Shared rebelled and placed himself upon the throne.

Q.—How many persons were killed in these wars which Coriantumr waged to secure his kingdom?

A.—Nearly two millions.

Q.—What were Coriantumr's feelings when he reflected upon these things?

A.—He remembered the words of Ether; and he offered to give up his kingdom to the usurper, if bloodshed would cease.

ON THE BIBLE.

Q.—What did David do when he came to Ziklag?

A.—"He sent of the spoil unto the elders of Judah, even to his friends."

Q.—What message did he send?

A.—"Behold a present for you of the spoil of the enemies of the Lord."

Q.—What was the result of the battle of Gilboa?

A.—The men of Israel fled from before the Philistines.

Q.—How many of Saul's sons were slain?

A.—Three.

Q.—What were their names?

A.—Jonathan, Abinadab and Melchi-shua.

Q.—When Saul was sorely wounded by the archers what did he ask of his armorbearer?

A.—That he would slay him with his sword.

Q.—For what reason?

A.—Lest his enemies should do so, and afterwards abuse him.

Q.—Did the armorbearer do as Saul requested?

A.—No; he was afraid.

Q.—What did Saul do then?

A.—He took a sword and fell upon it.

Q.—What did the armorbearer do when he saw that Saul was dead?

A.—He fell upon his sword and died with him.

Q.—What did the men of Israel that were on the other side of the valley do when they heard those things?

A.—"They forsook the cities, and fled; and the Philistines came and dwelt in them."

Q.—What did the Philistines do on the morrow after the battle?

A.—"They cut off Saul's head, and stripped off his armor, and sent into the land of the Philistines, round about to publish it in the house of their idols, and among the people."

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JULY 1, 1877.

EDITORIAL THOUGHTS.



ANY of the children who attend Sunday school do not attend any other public meeting on Sunday, and feel themselves at liberty to play the remainder of the day, or to go off somewhere in pursuit of pleasure. In this way many grow up with the idea that the Lord's day is not so much a day of rest and of worship as a day of pleasure. It is frequently the case, in this city and other places, that children are seen playing ball, marbles and other games on Sunday, and making as much disturbance and noise as they would upon any other day.

Now, such ideas and conduct are all wrong.

Sunday is the Lord's day. It should be a day of rest, a day of peace and of quiet, when the Latter-day Saints and their children should refrain from all labor and play and spend their time in the worship of the Lord and in the quiet of their own homes. On that day they should not go to the canyon after wood or lumber, to the hay fields after hay, to the range to hunt their stock, or in pursuit of pleasure in any direction. He who does so is a Sabbath breaker, and if he persists in this conduct, and will not repent, he should be severed from the Church. The Lord has commanded us to keep this day holy. Concerning this He has said:

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day: for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this the Lord's day, thou shalt offer thy oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect; or, in other words, that thy joy may be full. Verily, this is fasting and prayer, or, in other words, rejoicing and prayer."

You see that the Lord's word is very plain upon this point. He has not left us in doubt as to our duties upon that day. These commandments respecting the Sabbath day he has given to us, the Latter-day Saints. We do not have to depend upon those which he gave to his people in old time.

We have been in countries where the Lord's day is devoted entirely to pleasure, and where all the theatres and places of amusement are open in the evening and are filled with more people than at any other time. This was also the case in the first settling of California after gold was found there. In many Catholic countries, such as France, Spain and Italy, if the people attend church in the morning they think that is

sufficient, and they devote the rest of the day to amusements, and call it enjoyment. Many who call themselves Latter-day Saints are falling into the same fashions here. Instead of going to meeting and worshiping the Lord, such persons go fishing, hunting, visiting or upon some pleasure excursion on His day. The time is near at hand when, if the officers of the Church do their duty, those who take a course of this kind will be severed from the Church unless they repent. The Church in the mountains is now being organized, and we hope that after this greater strictness will be observed in all matters belonging to the Church.

That our children may be encouraged to go to meeting in this city, President Young designs to have a certain number of seats set apart in the New Tabernacle for the use of the Sunday schools. These seats will be so arranged that they will be easy for the children to sit upon. The seats are too high for the most of the children, and therefore platforms will be arranged for them to rest their feet upon. They can either meet at their school rooms and march from there to the meeting, or they can go there from their homes, as shall be most convenient; but, while there, they will be under the charge of their superintendents and teachers, who will see that they are supplied with water to drink and that they keep order. This arrangement will not interfere with the serving of the sacrament to the children in the Sunday schools in the morning; for if any of them should eat and drink twice of the Lord's supper in one day, there would be nothing wrong about so doing; but if it were neglected in the school, many might not eat and drink at all, as they would be too little, if they had far to walk, to attend the tabernacle.

It is the counsel of President Young that, in every settlement where the meeting house is large enough to give room to the children to meet with the people, seats be set apart for them and they be encouraged to attend. We must teach the children to observe and keep holy the Lord's day, and by having them attend meeting they will better learn how to do so than by allowing them to make a play day of that portion when they are not at school. We hope that this counsel will be carried into practice by Bishops, Sunday school superintendents and teachers and parents, and we are sure that good results will follow.

NOT long since we wrote some "Editorial Thoughts" about the baptism of children when they reach the proper age, and how necessary it is that they should be taught the nature of this ordinance by their parents. In further confirmation of that which we then said, and to show the great responsibility which rests upon the parents in this Church, we will quote from one of the revelations, given by the Lord, through the prophet Joseph, to the Church, in November, 1831.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord. And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall

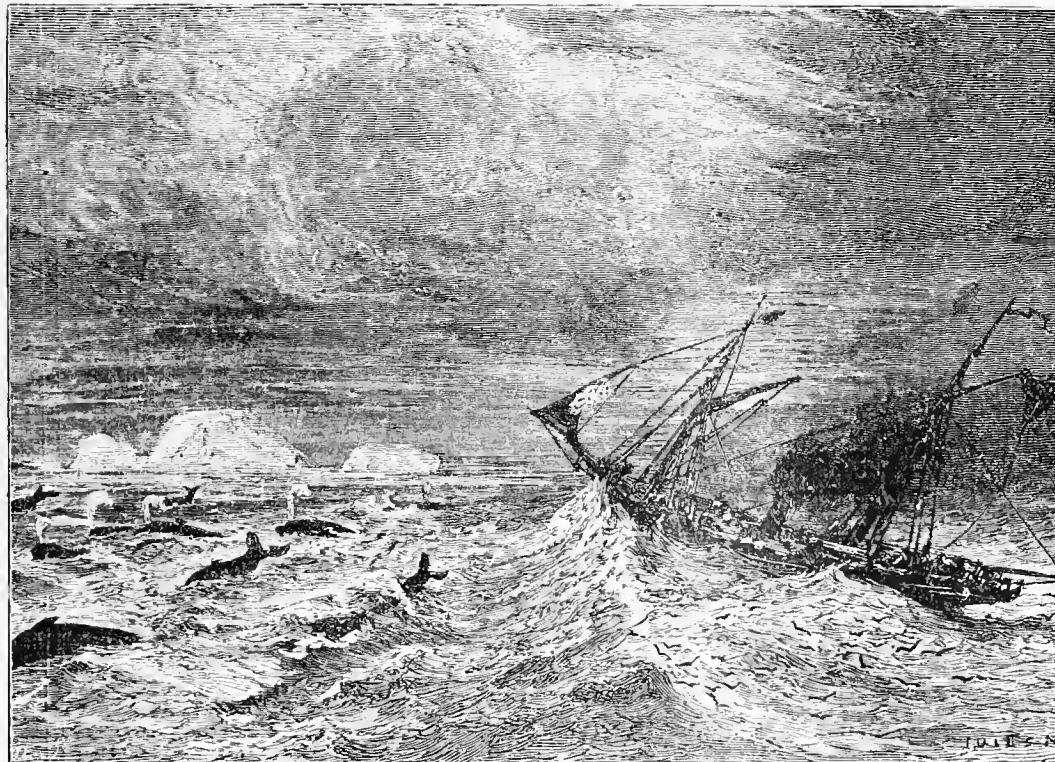
remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them."

HUNTERS OF THE SEA.

FAR north, amid the regions of ice and snow, go the hardy hunters of the sea, and very different is their hunting from anything you have ever seen on land. The prey is not a fox, deer nor any such animal, but a great, shy, gentle, peaceful monster as long as he is left to himself, very powerful and very furious when attacked, lashing the sea around him into fury,

ments of ice of which they are composed. The whole country of Greenland may be looked upon as one vast glacier, the outer edges of which extend over the rocks to the shore, and stretch a considerable distance into the sea. Between 62° and 63° N. lat. these ice-rocks form the coast for twenty miles, and are called by the Danish settlers the Ice-blink; they are very dangerous to the whalers and other navigators of the northern seas, for by degrees their foundation is washed away, and enormous masses break loose with a tremendous crash, and are carried into the sea to float about as icebergs, threatening to crush or disable the luckless vessels they encounter in their path.

The whale is not only the leviathan of creation, but one of its greatest wonders—a monster in size, a giant in strength, but gentle, shy, and only formidable to the medusæ and little mollusks of the northern seas. His manner of living is one of the most marvelous things about him. Who would not think that



and plunging into its depths with a speed that no hound could approach. In this sport there are no dogs—of packs we hear enough, but they are *ice packs* and the great enemies of the hunters, catching them and holding them fast when they can, as if to punish them for invading the territories of the Ice-king. The hunters are brave and hardy sailors from America and every seafaring nation of Europe, who send out many a vessel and gallant crew year by year to encounter the perils of the ice-floes of Davis's Strait and Baffin's Bay. Nothing can exceed the enthusiasm of the whalers (I suppose you have guessed who my hunters are?) for their calling, with all its danger and excitement, the latter not being diminished by the fact of a great sum of money being at the end of the line when a "fish," as they persist in calling the great animal, is fast.

About May, the whalers leave home for the northern seas, and, till autumn warms them to return, spend their time amid ice and snow, on solitary oceans, where moving mountains sail majestically southwards, glittering with all the rays of the rainbow as the low Greenland sun plays on the rough frag-

such a monster would almost empty the sea of fish to support his huge frame? the truth being that while his jaws are portals of a mouth large enough to engulf a boat, his throat is so small that he can swallow no morsel larger than an ox would. The great mouth is wonderfully constructed to catch this microscopic food; instead of teeth it is fitted all round with plates of whalebone, ending in a coarse fringe called *baleen*. Swimming very swiftly below the water, with this enormous sieve of a mouth wide open, innumerable jelly-fish, etc., float into the great cavern they are never to escape from, for the sea-water passes out again through the natural strainer, which keeps in everything fit for the monster's food.

Another wonder about this marvellous creature claims a moment's attention—the distribution of the "blubber," or oil, which renders him so valuable, throughout the substance of the whole body. This oily blanket forms a warm covering, without which whales could hardly live in the Polar Seas, and enables them to support their vast weight when they must come to the surface to breathe, and protects them against the

pressure of the water when swimming in great depths. Bulky as the whale is, it is by no means sluggish, and though generally moving slowly, can skim over the water when necessary with a speed that has earned for it the distinction of being called "the bird of the sea." In the space of five or six seconds a whale can sink from the surface of the sea beyond the reach of its human enemies, and when harpooned its first act is to dive straight down with the most fearful velocity. This is a moment of great danger to the whalers, for unless the rope attached to the harpoon be given out as quickly as the whale dives, boat and all would be instantly dragged under water by the wounded animal. Such accidents happen, though the men are wonderfully expert and quick in their movements. The whale once struck, boats are ready, a little distance from each other, to row up and harpoon him again, wherever he may rise, till his struggles are over, and, amid the hurrahs of the men, the valuable prize is towed back to the ship, where the disagreeable but necessary process of *fleensing*—cutting up the whale, and extracting the blubber—begins.

From the time the crew of a whaler first reaches the hunting-ground, the most vigilant lookout is kept from the crow's nest on the main-top-mast. The instant a whale is discovered, the officer in the crow's nest gives notice to the watch below, some of whom start with one of the boats, always kept ready. If the harpooner is successful in wounding the whale a flag is displayed in the boat, at the sight of which those on watch in the ship give the alarm, "A fall! a fall!" and the rest

of the crew rush on deck and crowd into the boats to join the exciting chase. The first effort of the fast fish is to escape from the boat by sinking under water, or diving under an iceberg; he will not appear again for half an hour, or sometimes longer, and by that time the assistant boats are all around, to reach him before he is ready to descend again. Sometimes the chase lasts barely an hour, sometimes forty-eight, and occasionally it has to be abandoned altogether, much depending on the activity of the whalers, and much, also, on the situation and weather. The whale's tail is the enemy to be dreaded; in all its movements it depends on the strength of this tail, whose surface is often a hundred feet square, and when excited it can sink a boat with a single stroke from it; the fact, too, of its tail being spread out horizontally, not as in fishes vertically, enables the whale to sink with marvellous quickness, and with equal ease to rise again to the surface.

So dreadful to encounter in its fury, the whale, as I have said, is naturally gentle and peaceable, and so tender and devoted a parent, that to secure the mother the little one is often attacked. If she cannot succeed in carrying it off to a

place of safety, she will defend it at the greatest danger to herself, and is often captured while endeavoring to save it.

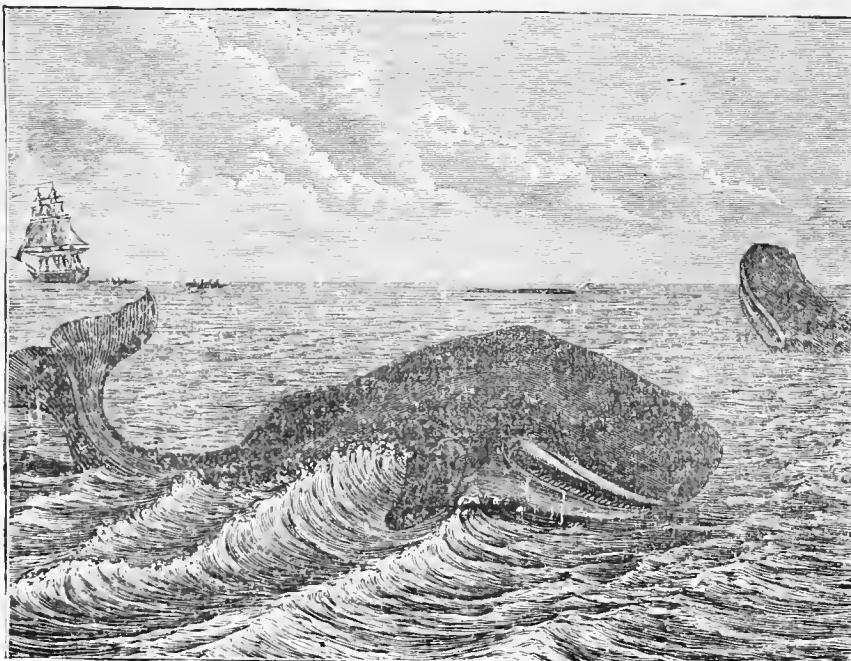
Like all the *Cetacea*, the whale belongs to the mammalian class. The common or Greenland whale, also known as the Mysticete, Right whale, and Baleen whale, is the inhabitant of the northern seas; the Cachalot or Spermaceti whale is peculiar to the southern hemisphere. The largest of all whales, the Rorqual, often attains a length of a hundred feet, while the common whale seldom exceeds seventy.

HAWAIIAN ISLANDS.

ELDER Henry P. Richards, who is now laboring as a missionary on the Sandwich Islands, has written a letter to the 14th Ward Sunday school, of which he was formerly a teacher. We are permitted to make the following extracts from it for the benefit of our readers:

"Although I have been very busy, and my time and mind constantly employed in my labors among this benighted and degraded remnant of God's children, it is very seldom, if ever, a Sunday morning passes without my mind reverting back to the blessed Sunday school, and to the many sweet and profitable seasons we have enjoyed together therein.

"Although far away from you, let me exhort you, children, to honor and obey your teachers, observe their counsels and



instructions to you, and seek with all your might to treasure up useful and correct knowledge, and principles that pertain unto your salvation and exaltation, for now is the harvest time with you, ere long you will have other responsibilities and duties to attend to, then you will look back upon the time you spent in the Sunday school with great pleasure, feeling thankful that you were thus so highly favored in your younger days.

"Since my arrival upon these islands, Jan. 12th, I have made a complete circuit of the islands of Oahu and Kauai, and visited all the branches of the Church upon those islands—some twenty in number—preaching, holding conferences, etc.

"This people as a nation are fast dwindling away. In 1853, just one year previous to my arrival upon these islands on my former mission, the official census showed a population of 73,185. In 1872 by the same official count there were but 56,897, and probably at the present time the population of these islands would not exceed 52,000. In many places where there were small villages and scattering inhabitants when I was here before, there is nothing left but the foundation of houses, stone

walls, and desolation to tell the tale; they have died off, or perhaps, some few survivors may have moved to other places.

"I find but little, if any improvement in the moral status of these natives, it seems to me they do not try to resist temptation, and loathsome diseases resulting from vice are spreading among them. Truly, 'the wages of sin is death!'

"In the performance of my duties, thus far, I have had occasion to visit nearly all classes of society, from the lowest peasant, in his dirty grass hovel, to the king in his palace.

"On Sunday, April 1st, Her Majesty, Queen Kapiolani (pronounced Kah-peo-lah-ne) attended our native conference in Honolulu. While I was speaking she arrived at the door, I ceased my remarks, and the congregation arose to their feet until she was escorted to a seat in front of the stand. When silence was restored I continued my remarks, bearing testimony to the truths of the everlasting gospel, showing her majesty and the assembled congregation that by yielding obedience unto them and observing the laws thereof was the only way to check the rapid decrease of this nation. Bro. W. E. Pack followed with interesting and instructive remarks.

"At the close of the meeting I had a formal introduction to the queen. She expressed herself highly pleased in attending our meeting, and hoped it would not be the last time.

"It is reported by some of the natives that she has asked the king's permission to be baptized, but he did not consider it wisdom, at least for the present. I cannot, however, vouch for the truth of it.

"On the following day, by previous arrangements, Bro. Pack and I called on His Majesty King Kalakaua; he received us very cordially, and after we were seated I informed him that I had lately arrived from Utah and was the bearer of some books, sent to him by Bro. F. A. Mitchell, as promised in a previous conversation Bro M. had with him before returning home. I placed the books within his own hands, consisting of the Book of Mormon, Doctrine and Covenants, Voice of Warning, and Key to Theology, requested him to read them and bore testimony to him that they contain the words of life and salvation to all who will read and obey them.

"The king replied that he recollects the conversation referred to, he received the books with pleasure and would read them, thanking me for bringing and Bro. M. for sending them to him.

"We conversed freely with their majesties upon different subjects (the queen being present a portion of the time) for three quarters of an hour, feeling when we separated from them that we had left a good impression upon their minds concerning us and our people. The king is a very good English scholar, and speaks the English language fluently, but we had to converse with the queen in her own tongue.

"I expect to start in a day or two for the islands of Hawaii, where I shall probably labor until near the first of October."

THE national characteristics of Great Britain and Ireland are briefly told in the answers of an Englishman, Scotchman and Irishman to the question what each would take to stand with his coat off for an hour at the top of a steeple in a cold rain. They severally answered thus: The Englishman said, "I'll take a pound;" the Scotchman asked, "How much will you gie me?" and the Irishman said, "Faix, and I'd take a cowld."

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

BROTHERLY and warm feelings prompted Joseph to visit Daviess County. He had no wish to do any person harm. His brethren were in danger, and he hastened to assist them. But for this his enemies spared no pains to bring him into trouble. Black, twenty days after giving Joseph and his company this document, made an affidavit that he had been threatened with instant death, by an armed force of one hundred and fifty-four men if he did not sign a certain instrument binding himself, as a Justice of the Peace for said County of Daviess, not to molest the people called Mormons: he also swore that they had threatened the lives of himself and other individuals. William P. Peniston also, who was the candidate at the election went into Ray County and swore before Judge Austin A. King that a large body of men had committed violence against Adam Black by surrounding his house, and taking him and forcing him, under threats of death, to sign a writing of a very disgraceful character, and that they had threatened to kill him (Peniston) on sight, and also to drive all the old citizens of Daviess County from the County and to take possession of their property. He also swore that Joseph and Lyman Wight were the leaders of this body of men. Three others mobbers swore to the same effect. These base mobocrats swore to these lies for the purpose of bringing Joseph into trouble and creating an excitement among the people. Their hearts were hard and corrupt, and they gloried in robbing, mobbing and murdering innocent men, women and children, and they would swear more readily to lies than to speak the truth.

Judge King, on the affidavit of Peniston and the others, issued a writ for the arrest of Joseph, for visiting Daviess County. The sheriff of Daviess County called upon Joseph at Far West, and notified him that he had a writ for him to take him to Daviess County for trial. The report had been circulated that Joseph would not suffer himself to be taken by legal process. He relieved the sheriff by telling him that he always intended to submit to the laws of the land; but that he wished to be tried in his own County. There was too much excitement and bad feeling in Daviess County for him to have any hope of obtaining justice there. When the sheriff heard what Joseph had to say, he declined serving the writ upon him, and said he would go and see Judge King on the subject. He went, and when he returned, he found Joseph at home, he having promised the sheriff, that he would remain there until his return. He very gravely informed Joseph that he could not act in Caldwell County, and that he, therefore, was out of his jurisdiction, and then withdrew.

But, from this circumstance, the report went out, and was widely spread, that Joseph and Lyman Wight had resisted the officer. This was done to create excitement. The wicked were determined to find, if possible, causes of offence against them, and they went into the surrounding country telling the most abominable lies about Joseph and the Saints. The mob began to collect from all upper Missouri into Daviess, for the

purpose, as they said, of helping to take Joseph and Lyman Wight. About this time Lilburn W. Boggs, then Governor of the State of Missouri, issued orders as Commander-in-Chief of the Militia, through his adjutant general, to Generals David R. Atchison, John B. Clark, Samuel D. Lucas, David Wilcock, Louis Bolton, Henry W. Crotcher and Thomas D. Grant to have some companies of cavalry and infantry in their several divisions of the militia put in readiness for immediate service. The excuse made by Boggs for this action was that there were signs of Indian disturbances and of civil disturbances in Caldwell, Daviess and Carroll Counties. The allusion to Indian troubles was merely a blind; Boggs knew that there was no cause to raise the militia to guard against the Indians. But he hoped to have an opportunity to use the troops against the Saints. Lilburn W. Boggs was a base, bad man—a traitor to every republican principle, and a bloody tyrant who took delight in using his power for the persecution and destruction of the innocent.

To do everything in his power to remove all causes of offence, and to show himself a law-abiding, loyal man, was always a matter of duty with Joseph. If others did wrong, and acted in direct violation of all law by joining together in mobs, it made no difference to him. He himself would not do wrong; he always would keep the law on his side and intrench himself in the right. Those who knew him, therefore, were not surprised at his willingness to volunteer to be tried by Judge King in Daviess County. Lyman Wight also volunteered to be tried with him. That the public might not remain in ignorance about the details of his visit to Daviess County, Joseph made an affidavit, in which he set forth with straightforward plainness all the particulars of his trip.

On the 6th of September, 1838, Joseph, accompanied by his brother Hyrum and others of the brethren, left Far West for the place appointed for trial; but the plaintiff was absent, and the court adjourned until the next day. In going there the next day, Joseph deemed it wise to have a company of the brethren accompany him to the line of Caldwell County, and there remain so as to be ready at a moment's warning, if there should be any difficulty at the trial. This was very necessary, as the excitement was very high, and many threats had been made against Joseph. William P. Peniston was the prosecutor, and his only witness was Adam Black. Upon this occasion Black maintained his old character for lying. He swore by the job; and such lies as he told were probably never exceeded in court in the world. There were four witnesses who testified for Joseph. But what weight could four truthful Latter day Saints' testimony have in a court in Missouri against one bad, false man who opposed them? King bound Joseph and Lyman Wight over to court in a five hundred dollar bond, though there was no proof against them to criminate them. He probably did this to pacify the feelings of the mobbers. It was not justice that had to be satisfied; but the mob! He stated afterwards in the presence of one of the brethren, that there had been nothing proved against Joseph and his companion worthy of bonds. Do you not think, children, that such a man was very unfit to be a judge? A righteous judge would not swerve from justice and truth, no matter what the results might be. Joseph submitted to the decision without murmuring and gave the bonds with sufficient securities.

(To be Continued.)

He who says what he likes, shall hear what he does not like.

FROM HILO THROUGH PUNA.

BY R. G. L.

A SHORT time since I invited my young friends, the readers of the INSTRUCTOR, to take an imaginary voyage with me as far as Hilo, and then left them in a rain storm after reaching that place; but as the rain has cleared off now I will be pleased to take them with me farther over the scenes of "Hawaii."

We will now proceed through the district of Puna, rich with old legends and foolish traditions. We mount horses at an early hour, and start for our point of destination. Our road is across solid lava (not so solid either, as it is full of cracks and seams, and sounds hollow), with the cracks and holes filled up with small stones. This is called "Pahoehoe," in the native parlance.

On the sides of the road, growing out of the crevices of the rocks, and sometimes, apparently, on the top of the solid rock, is a tree, called the "puhala." The leaves of this tree are called "lauhala." From the latter the natives make their mats, receptacles for dried fish and for numerous other uses. This tree is of great worth to the natives; they often thatch their houses with the leaves; in fact the house where I am now writing is of this class. This tree has very queer roots: one these will start from a limb that is ten or twelve feet from the ground and run down to the ground about the size of a pitchfork or hoe handle, and very straight in appearance. This root is pounded and used as strings to tie food up in bundles. In telling about these roots I am reminded of a remark made by a foreigner on seeing them, to the effect that he had often wondered where pitchforks and hoe handles grew, but that this was the first time he had ever seen them growing.

For me to tell you all the uses that this tree is put to would be almost impossible. Without it a "Kanaka's" life would be miserable, their beds are mats made of these leaves; and sometimes their bedcovering consists of the same, but the latter is not so common, though I am informed it was in former times. The strings that are made from the roots are also used in thatching their houses.

But I am telling you so much about this wonderful tree and its many uses, that you are not seeing the rest of this strange scenery.

Ah! here we are in a Hawaiian forest! A narrow road leading through high timber interwoven with running vines of different kinds, and full of beautiful ferns in great variety. The grand solemnity of the scene and the cool refreshing shade call us to rest, take off our hats and enjoy it; for riding across the lava beds under the rays of a tropical sun causes the shade to be appreciated. Our guide informs us that this was the haunt of robbers in former days; but we do not see any, and think they would not make much by robbing us, for if they were to take money, they would take that which "Mormon" missionaries travel without, and which we have not got.

What are those tall, straight trees without limbs and only a cluster of leaves on the top? Those are cocoanut trees. Yes, and now as we approach them we can see the fine large nuts and long shaking leaves.

This district is noted for great quantities of cocoanut, and we shall not go much farther before we have some cocoanut milk to drink. To Rocky Mountain raised youths this is something they in their mountain home, do not get. The

best milk is obtained from the young cocoanut just as it is beginning to form the solid part of the fruit. They export the ripe, dry nuts and that is the kind that are sometimes sold in Utah; but the milk in them is not so rich and nice as in the young ones, nor in such great quantities; but the latter will not keep long and can not be carried to market before they sour.

Ah! here we are at a small village and I will leave you a while, and go and preach the Gospel to the benighted inhabitants, and tell them of the light and joy and peace that the Gospel is ready to give them, if they will repent and give heed to its teachings.

Chapter for the Little Ones.

GRATITUDE.

One day when the sun was hot, two la-dies called at the door of a small house. One of the la-dies was old and the oth-er was young.

They had start-ed to walk from the cit-y to some oth-er place. They had come to U-tah from a far off land, and they had not learned to talk so that the peo-ple here could know what they said.

But they made signs with their hands to show that they were in want of food. So the la-dy of the house made signs for them to sit down and rest. Then she brought some bread and but-ter and cheese for them to eat, and some milk for them to drink.

When they had eat-en as much as they want-ed, they got up to go. But they want-ed to thank the good la-dy for be-ing so kind; and they could not speak a word that she would know. What could they do? They shook hands with her, and one of them kiss-ed her hand.

When they had a-gain start-ed on their way, the chil-dren want-ed to know why the old la-dy had kiss-ed their moth-er's hand.

Their moth-er told them the old la-dy did that to show her grat-i-tude.

Some-times we need not say much to tell our thanks for kind acts. Have you not seen dogs and cats try to tell that they love peo-ple who are kind to them?

When you have fed a dog, he will put his feet on your knee and try to touch your hand or your face with his nose or his tongue. By this he means, "Thank you."

And when a cat has eat-en a nice dish of milk, she will of-ten rub her back or her side a-against the dress or the boot of the one who set the milk for her. This is to show her grat-i-tude.

LULA.

Correspondence.

GRANTSVILLE.

May 26, 1877.

Editor Juvenile Instructor:

DEAR BROTHER:—Knowing that you are deeply interested in the welfare of the children of the Saints, I thought a few items from here would not be altogether amiss. Our Sunday school is in a fine condition, numbering upwards of two hundred, with an averag: attendance of one hundred and seventy-five. The school is divided into twelve classes, each class having a competent moral teacher, the whole under the supervision of A. G. Johnson, superintendent, and his assistants, who are faithfully laboring in the interest of their calling. Of the twelve classes the first two—one male, the o ther female—are theological, ranging from which are Testament, Doctrine and Covenants, Book of Mormon and JUVENILE INSTRUCTOR classes, and, for want of suitable Church works we have to use others for our smilier children. The catechism contained in the INSTRUCTOR is well recited by four classes each Sunday, and a careful review of the same is being had the first Sunday of each month, at which time "The Educational," a manuscript paper composed by Sunday school talent, is also read. Our Sunday school choir, under the able management of Bro her J. Ratcliffe, is in suc-cessful operation.

Our May day was a complete success. Nearly three hundred presents were distributed among the teachers and scholars as tokens of merit, the students of catechism receiving the highest prizes. Our May Queen, Miss May Leon Rich, was crowned in the presence of an admiring congregation, at which time she delivered a speech, original and instructive. Much credit is due President William Jeffries for his influential support, his stimu-lating counsel and never tiring devotion to the interest of this school. He has the love and respect of the Saints over whom he presides.

May the Almighty bless the interests of Zion. May her chil-dren obey the counsels of the priesthood, and forever walk in the path of truth, light and intelligence.

Respectfully,
J. A. REED.

Storn make all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night, while laziness travels so slowly that poverty soon overtakes him.

NEVER FROM THEE.

WORDS BY CHARLES W. PENROSE.

MUSIC BY E. BEESLEY.

1 God of our fathers, we come un - to thee;
2 Grateful for all that thy bounty im - parts,

1 Grant us the joy of thy pres-ence to - day,
2 Life of our be-ing and sun of our day,

p

Never from thee let us stray!
Never from thee let us stray!

CHORUS:
Never! Never! Never from thee let us stray, Ever! Ever! Ever to thee will we pray!

Blest with the gifts of the gospel of peace,
Dwelling in Zion whose light shall increase,
Led by the Priesthood along the bright way,
Never from thee should we stray!

Strengthened by thee for the conflict with sin,
Onward we'll press till life's battle we win;
Then in thy glory forever we'll stay—
Never from thee should we stray!

PUZZLE.

BY NEPHI.

I'm composed of eight letters, or syllables three,
How much of my whole you may use to find me
I'm not able to say; but 'tis clear without doubt
That syllable one you can never find out,
The reason is plain--you would never begin
To try to find out, what is always within;
This being the case, now during the week
For my second or third those who find me will seek,
And my whole will be found if my third you should do,
And when found will bring wealth to me and to you.
The idler, the sluggard, the sloth and the snail,
If you seek me where they are you surely will fail:
But the ant is my friend, and the hard-working man,
I'm seen all over Utah-- tell my name if you can.

THE answer to the Enigma published in No. 11 is CONSTANTINOPLE. We have received correct solutions from E. Nielsen, Logan; Margaret Nelson, E. Stateson, Maria Jenson, Ephraim; D. W. Savage, Holden; Permelia Dodge, Toquerville; Jno. Walton, Isabella Walton, Mill Creek; J. O. Jones, Washington; Geo. T. Neat, Paris; W. G. Brewer, Henneferville; O. F. Malmberg, H. M. Taylor, Santaquin; Anna K. Madsen, Gunnison; C. S. Millard, W. J. Millard, Farmington; Henry Hadley, Providence; S. S. Sidwell, Mant; E. Tenney, Payson; Heber Hurdy, Ogden; Jno. W. Webster, Taylorsville; Hattie Clough, Cohoes, N. Y. Also from C. E. Silverwood, E. J. Eardley, W. J. Irvine, A. F. Ledingham, W. Spry, J. V. Brain, Peatria Attley, Josiah Burrows, H. E. Llewelyn, Henry Bowring, Jun., Jno. H. Burrows, Wm. Varley, F. J. W. Heulett, Salt Lake City.

CURIOUS FREAK OF A DOG.

A RADNORSHIRE lady, who was married in March and came to reside in Yorkshire, England, recently paid a visit to her father, who, before she was married, had kept two or three sheep-dogs, of which she was very fond. Since then he has retired from business, and disposed of all but one dog. This one met the lady with demonstrations of great delight upon her arrival at her father's house, and that night the dog went a distance of seven miles to a farm house, where one of the other dogs had been sent (the latter was blind, but kept as being an old favorite).

In the morning when the young lady went to the door, she not only saw the dog which had given her such a glad reception the day previous, but also the blind one, which had evidently been brought by the other dog to welcome her.

When the second night came the old blind one was taken back to its home by the same dog, which afterward returned, having traveled a distance of twenty-eight miles to give pleasure to the old blind one.—
Selected.

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